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April 27, 1833.

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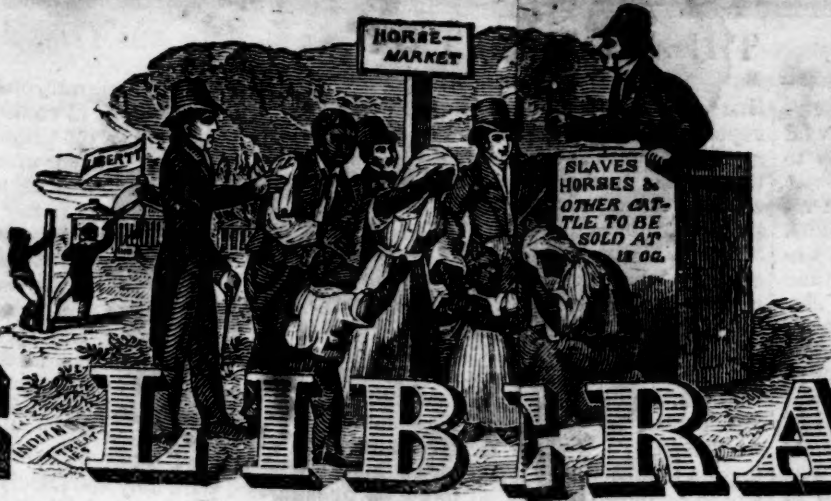
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—Rev. S. J.
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old Buffum,
Providence,
25, 1833.



THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND SAAC KNAPP, PUBLISHERS.

NO. 24.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, JUNE 15, 1833.]

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of the year.

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from the frequent impositions of our enemies. Those,

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THE LIBERATOR.

[For the Liberator.]

THE FIREBRAND.—NUMBER V.

BY AN INCENDIARY FANATIC.

The picture of ecclesiastical manstealing,

drawn in my last number, has excited great

fury. I hear that the *Canaanites* are all in a

rage, and pronounce the general statements

not true. I shall not be turned from my course

by menace or clamor. When these papers

were projected, the consequences were antici-

ipated. I meant to goad the ecclesiastical

men-stealers, and as long as the first page of

the Liberator is open to my plain and honest

locutions, all persons who read the Fire-

brand, shall find, as the apostle told the Jews,

that 'it is hard to kick against the pricks.'

My object is now to prove that no preacher is

safe who dares to proclaim the iniquity of

manstealing in the southern states; and that

the confederated felons there, ecclesiastical

and civil, will drive away and subject to every

possible anguish, the faithful servant of the

Lord Jesus Christ. The review of a work,

just issued from the press, enables me to de-
veloppe this topic in all its undeniable truth
and overpowering emotion. It was issued in
March, 1833. 'LETTERS ON SLAVERY. By
John D. Paxton.'

This is a neat volume of 216 pages, sold
for 50 cents, and we recommend it to all per-
sons who are desirous to comprehend christ-
ian truth upon slavery. There are 16 letters,
combining the following topics. 'Ministerial
prudence in regard to slavery; Reasons for
discussing the subject; Origin and nature of
slavery in the United States; Slavery inconsis-
tent with our free institutions and the natu-
ral rights of man; Slavery inconsistent with
the moral teaching of Scripture; The servitu-
de tolerated by the Jewish law not slavery
for life; Examination of Leviticus 25: 44-46;
Practice of the Patriarchs; Examples of God's
Judgments for Slavery; Bearing of these
things in the Old Testament on the teaching
of the New respecting slavery; Various evils
of slavery; Arguments and excuses; What
we must do with our slaves; Motives to im-
mediate effort from the doctrine of divine rec-
ompense.'

As specimens of the work, I select two
short extracts. The first is from page 16, re-
specting 'ministerial prudence and duty in re-
gard to slavery.'

'Their rule for judging of zeal and pru-
dence is, that no offence must be given. If
liberating slaves gives offence to any, it
must not be done; if speaking or writing
against slavery gives offence, it must be
avoided; and if an apparent justification of
slavery be necessary to catch people with guide,
it must be done. Take the apostle Paul,
whom I have heard extolled for his prudence
and skill in the management of men and
things. He was forever *judging the words of*
the Corinthians that he raised. At Damascus,
at Antioch, at Jerusalem, at Philippi, at Thessa-
lonica, at Corinth, and at Ephesus, the city
was filled with confusion by his so preaching
against idolatry as to deprive the craftsmen of
their gains. He excited commotions repeat-
edly by urging points that were considered as
interfering with the rights of property. Paul
is not more remarkable for the trouble and con-
fusion and everlasting contention of his minis-
try, than the good growing out of them—that
what had happened unto him had fallen out to
the furtherance of the gospel.'

At Jerusalem, the elders furnished him with
a plan for getting along smoothly. Alas! poor
Paul; and human wisdom and prudence and
management! Seven days had not passed, and
he had the whole city in an uproar. No
sooner was he out of the hands of the multi-
tude, who were about to kill him; than he
drove at once into the very topics most offen-
sive to them, and soon raised a clamor almost
sufficient to break the slumbers of the dead.
It was well for Paul's character that he was
an apostle. Nothing else saves him from the
charge of being almost uniformly imprudent.
He had more contention and strife, and raised
up more enemies than all the apostles togeth-
er, and yet perhaps did twice as much good as
the whole of them.'

According to Mr Paxton's infallible ac-
count, the apostle Paul, as our modern sages,
Danforth and Finley, avow, was a through-go-
ing firebrand, and a most terrible incendiary
fanatic! I rejoice that I am in such good
company!

The second extract is from the letters on
'immediate effort from the doctrine of divine
recompense.' Mr Paxton thus writes:

'With the feeling of the north respecting
slavery, and the mass of slaves in the south,
we might look for the system to go down in
blood.'

Mr Paxton adverts to the case of an actual
contest.

'These causes of apprehension are increas-
ed by the character of our slave population. It
is always worse to fall into the hands of a half
civilized and immoral, than of a refined peo-
ple. What may we not expect from the
slave population of the south? We have kept
them ignorant, and thrown obstructions in the
way of their improvement. Nothing has been
done to give them a sense of character; no-
thing to give them moral and religious senti-
ment. They have been subjected to harsh
and debasing treatment, placed under the rule
of the lowest, most unfeeling and basest part
of the whites. Marriage and family relations
have been wholly unprotected and disregarded.
They have seen their females almost uni-
versally subjected to pollution, and believe that
violence or other unfair means have been used
by the whites to accomplish it. What are we
to expect from a people thus treated, should
they gain the ascendancy? What would be
the condition of white females that might
come under their power? Look at the judg-
ments of God denounced on people for abuse of

females. A punishment is repeatedly
threatened. *The white fies of the south*
have not exerted their influence to protect the pu-
rity of the blacks. Such is influence of the
female part of our community, that had it been
fully and fairly directed to protect the mar-
riages and general purity of the blacks, in a
great degree it would have done it. It is pain-
ful to think of the retribution that awaits them.'

This book, in its authorship and con-
tents, proves all that Mr Firebrand can
state in reference to the iniquitous wickedness
of permitting men-stealers to preach, and of
acknowledging them as clergians.

Who is John D. Paxton? The author of
'Letters on Slavery' is a native of Virginia;
born, educated and connected with slave-driv-
ers; who finally, some years ago, emancipated
his own slaves, and having previously in-
structed them and qualified them for useful-
ness, permitted them to go to Liberia. He
was a theological student and afterwards a
member of that famous gag of incorrigible
men-stealers, 'sinners of thirteenth rank,' yclept
'the Lexington Presbytery.' Consequently
all his predilections were in favor of slavery,
and opposed to his enemy. What was the
cause of his 'letters on slavery'? Some years
ago, after he emerged from the darkness of
the Egyptian task-masters into the light of Is-
raelitish freedom, he wrote an essay upon the
evils of slavery, in the third number of which
he maintained, that the colored people were
forcibly despoiled of all their rights; that sla-
very is doing violation of the spirit and laws
of christianity; and that man who thus acts
is not a christian, and cannot be acquitted be-
fore God. What followed? The country
around was in an uproar. His own congre-
gation was in a combustion; and finally he
and multiplied trials, to execution, obloquy,
Ahab, the king of Israel, the slave-torturing
christians around him, said of Mr Paxton—'I
hate him; for he doth not prophesy good
concerning me, but evil.' The only marvellous
circumstance in the affair is this; that the ec-
clesiastical men-stealers, with whom he was
associated, did not gibbet him in terror, as a
warning to all other honest men, who bring
reproach upon the clerical kidnappers. But,
probably, they were afraid to try the question
of ministerial duty. However, Mr Paxton had
to depart, and these letters are now presented
to the churches to developpe the spirit of per-
secuting malevolence which marks all the
nominal and hypocritical professors of chris-
tianity, who love and practise the 'highest
kind of theft.'

What are the contents of his volume?
These letters illustrate 'the moral evil of sla-
very, and urge the duty of christians' to let
no selfish interest prolong the sin and injus-
tice.' Mark the flat contradiction which Mr
Paxton, from long habit, unconsciously de-
clares. 'Christians prolonging sin and injus-
tice!'

But there is one fact stated by Mr Paxton
in reference to the Cumberland congregation,
which ought to be published from one end of
the Union to the other; as disclosing a scan-
dalous systematic course of high-handed ec-
clesiastical robbery, which is enough to sink
any church to the nethermost regions. It is
found in a note on page 11. He is speaking
of that most exemplary body of men-stealing
persecutors, called by a strange and contra-
dictory misnomer, the Cumberland Pres-
byterian church. Mr Paxton says—'The con-
gregation, in their associated capacity, own a
number of slaves; about 70. They are hired
out from year to year, and the proceeds are the
chief item with which they pay the salary of
their pastor.'

Now to talk of christianity in connection
with such a society, is just as delusive as to
talk of christianity existing among the Cuba
pirates. Here are 70 people, constantly stript
of all their rights, liberty, labor and property,
by a company of people professing to be Pres-
byterians, whose confession of faith pronounces
them to be men-stealers. The minister
knows that his salary is to be obtained by
fraud, robbery and violence; and yet he re-
ceives the stolen property. We are not sur-
prised that Mr Paxton left such an association
of plunderers; all our marvel is this—how
any man could pray and preach at all amongst
them, and by what wondrous ingenuity and
infatuation, he could contrive to talk of the
justice, mercy, pardon and benevolence of
God, and yet evade the conviction that he and

his people, when they uttered the Lord's
prayer for forgiveness, were simply praying
for their own damnation! Such christianity
as that which exists in the Cumberland con-
gregation, Virginia, who hold 70 slaves, and
rob them of their wages to pay their preacher,
is the Devil's manufacture. Listen to the
apostle. James 5: 4. 'Behold the hire of the
laborers, which is of you kept back by fraud,
crieth; and the cries of them are entered into
the ears of the Lord of Sabaoth.' From this
audacious stealing and their dreadful hypocri-
sy, may the Lord deliver that association of
robbers; for the people steal, and the priest
sees the thieves, consents with them, and re-
ceives the booty. How any man can conduct
devotions, or eat the food thus provided in that
Cumberland congregation, is beyond my com-
prehension!

Mr Paxton also adverts to the various plans
for changing the state of slavery. He reduces
the whole to three alternatives.

'Either we must free our slaves, and sepa-
rate and colonise them abroad—or, free them,
and permit them to remain among us—or be-
fore long have conflict with them, and finally
have them in possession of a large portion of
the south.'

Mr Paxton seems to hesitate respecting the
two former plans. However, he is decidedly
clear that slavery will never be removed from
America by African colonization, and he is
equally loud in his calls for the extirpation of
the atrocious system. The following remarks
are impressive, as coming from a Virginian,
brought up among slaves and slave-drivers:

'Female slaves may be compelled to un-
clean living. The want of means of defence
on the part of a slave, even as to giving testi-
mony against a white man, places the purity
of the female slave, and her honor, as connected with
female purity and mutual confidence, in the
power of those over them. The shameful lic-
entiousness that prevails to the south, is
mainly to be ascribed to the slave system.
Were there no other reason, every one that
believes in the bible, every one that values
purity, ought to exert themselves to put it
down.'

It is worthy of notice again that these pic-
tures of society among the slave-drivers are
not the delineations of northern firebrands, nor
incendiary enthusiasts, nor 'fanatics with more
blood than brains'—but of a Virginian! and
Mr Paxton himself possesses about as little of
combustible materials, as any man in the min-
istry in the United States. His letters are
upon the most exciting topic which can be
discussed; and yet there is no spirit-stirring
inflammatory effervescence. His volume is
truth, but it is as deliberate and clear, and al-
most as cold as a frosty night—and yet no fa-
natic has ever published more glaring proofs
of the impurity, injustice, cruelty, unright-
eousness, and unchristian spirit and enormi-
ties of that system of slavery, which was de-
scribed by Wilberforce, as a 'wide wasting
calamity; the full measure of pure, unmixed,
unsophisticated wickedness; which, scorning all
competition or comparison, stands without a
rival in the secure, undisputed possession of its
detestable pre-eminence.' Mr Paxton deserves
the thanks of all christians for his volume, and
we hope that he will have his reward in know-
ing that his letters have induced the Cumber-
land congregation to abandon their felonious
ungodliness, and multitudes of other land pi-
rates to 'quit their man-stealing.'

Look at this picture, derived from Mr Pax-
ton's volume, and does it not prove to us the
urgent and immediate necessity of extirpating
this abomination at least from the church?
You are preachers, class-leaders, elders, dea-
cons, &c. You have the bible, which informs
you that slavery is the essence of all unright-
eousness, and yet you are slave-drivers! That
volume teaches you that the worst sinners are
the various church officers who engage in that
iniquity which they should reprove, and who
connive at the daring transgressor whom they
should admonish—and you are a kidnapper or
his defender! Therefore, every mode to de-
stroy slavery will be unavailing, until all ob-
scure men-stealers are expelled from the
professed family of christians; for their con-
tinuance in the church is a stigma upon the
holy scriptures, a sanction of their nefarious
crimes, and audacious provocation of Him
who 'will by no means clear the guilty.'
'Consider this, ye that forget God, lest He
tear you in pieces, and there be none to de-
liver.' Psalm 50: 22. ONESIMUS.

[From the Genius of Temperance.]

Hudson, Ohio, March 21, 1833.

THE CHRISTIAN SPECTATOR'S DEFENCE OF

'SLAVERY AND COLONIZATION,'

AGAINST

ABOLITION PAMPHLETS.

[BY ELIZUR WRIGHT, JR.]

(Continued.)

Mr. Stuart had recommended, for the dan-
gers of slavery, 'repentance;' and in order to
that, 'the continual setting before the slave-
holders their sin; and, morally speaking, giv-
ing them no peace in their iniquity.' This
calls forth from the reviewer a paragraph for
which the Christian Spectator has sad reason
to blush. Who would have expected to see,
in the *Christian Spectator*, which has so ably
vindicated the agency of truth in producing
conviction of sin, an elaborate paragraph pour-
ing contempt upon the naked exhibition of
truth for this very purpose? Yet of such in-
consistency is that journal verily and flagrant-
ly guilty. In a fine style of *bravado*, the re-
viewer 'proposes to the gallant captain,' that
he should 'pass through the Southern States
an apostle of immediate and universal eman-
cipation.' He enumerates the various parts
of such an apostle's work, and then adds, 'if
he does not find the undertaking more forlorn
than it would be to lead a forlorn hope at the
storming of Gibraltar; if he does not find that
he might as safely have undertaken to preach
the accountability of monarchs and the sover-
eignty of the people, in the public squares of
Vienna, or have gone as wisely to Constantino-
ple with Mary Fisher, to persuade the Grand
Seignor to turn Quaker; if he does not find,
ere the first week of his mission is accomplished,
that he is casting pearls before swine; if he does
not find them turning again to rend him, fiercer,
stronger, less to be reasoned with than the very
bulls of Bashan,—we still acknowledge that he
has the best of the argument.'

And what if it would be folly to preach the
'accountability of monarchs and the sover-
eignty of the people, in the public squares of
Vienna?' Does it follow that it will do the
Austrians no good to utter and print that doc-
trine in the United States? If so, where is
our boasted power in the cause of universal
liberty? How can it be said that we make
tyrants tremble on their tottering thrones?
Could we make tyrants tremble by saying,
at home, merely that which they would suffer
to be said in their presence? But is it verily
so? Are the planters, like the bulls of Bashan,
'fixed and ferocious' in their determination not
to be reasoned with? By what year then does
the reviewer expect to persuade them to give up
their slaves, by merely making it safe to hold
them? But whether the planters are so much
opposed to discussion or not, the reform must
commence at the North. Here lies the founda-
tion of the evil. Slavery is upborne by the
false ethics of Northern divines, and the short
sighted expediency of Northern legislators, and
the cruel apathy and prejudice of Northern
christians. The Southern ports would have
been closed against the slave trade in 1805,
says an agent of the American Colonization
Society, but for the 'influence of the Northern
and Eastern States.' It was a distinguished
representative from Massachusetts who, last
year, thought it inexpedient to meddle with
slavery in the District of Columbia. It was
such a man as the reviewer, who said that the
negroes 'cannot be bleached into the enjoy-
ment of freedom.' And who gave over even the
free blacks to 'irremediable degradation!' Does
it prove a want either of 'sincerity' or cour-
age, not to be willing to march against slave-
holders, leaving such enemies in the rear? But
surely, if Northern men are not more unrea-
sonable than the very calves of

which the reviewer professes to dispose of the 'argumentation' of Mr. Stuart. In passing, however, I will remark, that he fundamentally mistakes when he compares his favorite with the American Temperance Society. They have no points of moral resemblance. Nay, there is an utter disparity, as it respects *bottom principles*. The one holds to the duty of *immediate total abstinence* from alcoholic drinks; the other holds (vacillatingly) to the duty of emancipating the slaves, only when it can be done *safely* and according to *law*—gradually, very gradually. The one carries on a war against prejudice in high places and low places, and admits of no compromise with the bottle; the other 'does not meddle with the question of slavery'—when blamed by the South, it shows that it does not condemn slavery any more than the defenders of slavery themselves; when pressed by objections and questions from the North, it shrinks from responsibility, and, buried in its own yearly and monthly publications, it pretends that, it 'propagates no particular doctrines'—that is not its business—it proposes a plan 'in which all parts of the country can agree,' and in which (let the reader notice,) slaveholders have co-operated year after year, still holding their own brethren—aye, it may be their own children—in servile chains. What brotherhood of moral feeling (I speak not now of individual 'motives,' but of general constitutional 'tendencies,') can there be between two such Societies? Just that which exists between light and darkness, Christ and Belial.

The reviewer at last takes his stand on 'the actual tendencies of the enterprise.' He has ventured, I rejoice at it, to set forth these tendencies in four distinct heads. He is too well taught in dialectics, not to have exhausted his subject. Let us then examine these four grand 'summary' tendencies, and decide accordingly.

1. It secures in many instances the emancipation of slaves by individuals, and thus brings the power of example to bear on public sentiment. But does not the reviewer know that emancipation is far less common now than it was before the existence of the Colonization Society? Does he not know that formerly more slaves were emancipated in a single year, in the single State of Virginia, than have been transported to the Colony in 16 years? Let him consult some faithful chronicle, Walshe's Appeal, Holmes' Annals, or the Census returns. Will he pretend that the Society's 'moral influence' has caused the unconditional emancipation of a single slave? Can he pretend that the Society has convicted a single slaveholder of guilt, while he cannot put his finger on one moral argument in all the Society's published documents, which it has not taken pains to neutralize by an explicit admission of the right of property, or the necessity of holding on for the present? How shameless to arrogate the blessed results (if such conditional emancipations are blessed) of truths, which the Society is either too tyrannical, or too proud, or too cowardly to promulgate.

'We know that on the other hand it is said, that the arguments and statements of colonizationists prevent emancipation. But the proper proof of this assertion would be to bring forward the names of individuals who have, as a matter of fact, been effectually hindered from setting their slaves at large, by what they have read in the African Repository, or by what they have heard from the agents of the Society.' Aye, it is not a 'particular fact,' then that emancipations are becoming less common. It is not a 'particular fact,' that the laws are becoming every year more severe against them. It is not a 'particular fact,' that efforts are making, with reference to colonization, and on account of its success, to exclude the emancipated from the free States. The reviewer must have names, he must have 'individuals.' Now let him 'tell us of the individuals who have, as a matter of fact, settled down quietly in sin from being told that they must 'wait God's time for their conversion,' and we will comply with his request; we will furnish him 'proper proof' to his satisfaction.

'Each single instance of emancipation is indeed a small matter when compared with the continued slavery of two millions; but every such instance, occurring in the midst of a slaveholding community, is a strong appeal to the natural sentiments of benevolence and justice, in all who witness it.'

Then it seems that the slaveholders, these unreasonable 'bulls of Bashan,' have 'natural sentiments of benevolence and justice' to be wrought upon. Thanks to the reviewer: we will remember that.

2. 'This work, as it advances, tends to improve the character and elevate the condition of the free people of color, and thus to take away one standing and very influential argument against both individual emancipation and general abolition.'

Does the reviewer offer any proof? Not a syllable. He reiterates the assertion. He says that Liberia has done as much to make the negro conscious of his manhood, as Hayti—that the name of Lot Cary [did the Colonization Society improve his character?] is worth more than that of Boyer or Petion, that it has done and is doing more to raise the African character from degradation, than could be done by a thousand volumes of 'reproaches against prejudice'—more to accelerate the abolition of slavery than could be done by a ship load of pamphlets and speeches 'of a certain description.' Is not all this emphatically childish and petulant? For one I have no disposition to undervalue the name of Lot Cary or any other colonist, dead or alive: though I think the name of Cary would have been more precious to the native Africans, had he not died in the very act of making cartridges for their destruction. But let the colony be what it may, what has it to do with the elevation of the free people of color, and consequently the slaves in this land? Rather more, perhaps, than fifty times as much as some colony on the other side of the moon: but after all less, by 4,000 times, than if the same pains were taken to elevate the condition of the same colored persons among us. What would our friends of the Colonization Society say, if the abolitionists should reverse the reviewer's advice to Mr. Stuart, and establish their presses in Greenland the more advantageously to operate

upon slaveholders at the South? The reviewer, perhaps unconsciously, concedes the vital point of the argument, when he proceeds to say, 'Elevate the character of the free people of color—let it be seen that they are men indeed—let the degrading associations, which follow them, be broken up by the actual improvement of their character as a people; and negro slavery must rapidly wither and die.' Aye, 'let it be seen that they are men indeed.' But the Colonization Society puts them out of sight. It conducts the elevating process (if at all) 4000 miles off, behind the convexity of the Atlantic. The 'simplicity of its purpose' does not permit it unconditionally to elevate here the great mass of colored people who must always remain here, and who must be elevated before the arguments against abolition can be removed. Its very aim is the prejudice which has been the parent of such scenes as have occurred in New Haven in relation to the African College, and at Canterbury in relation to a school for colored females. It looks on very calmly, if not approvingly, while the State legislatures oppress people of color for the very purpose of expelling them. Professing to cover the whole ground, and to do all that can be done for the people of color, its silence is understood to be an approval of such barbarities. And it is silent! And what matters it whether it is the silence of approval or the silence of despair? In either case it gives over the poor colored man, who remains in his own native land, to 'irremediable degradation.'

Yes, 'elevate the character of the free people of color, let it be seen that they are men indeed—and slavery must die.' We thank the reviewer for that, too—we will take care, with God's good help, that this shall ring in the ears of the benevolent, till there shall be more than one college in our land, in thoroughness of mental culture, not behind the 'venerable alma' of his own city, from which a youth shall not have to flee because 'he looks like a negro'—which shall not, like many christian assemblies, in his day and ours, justly fall under the rebuke of the Apostle James. [James 2: 1-10.]

(To be concluded.)

[From the Abolitionist for June.]

PATRIOTISM AND BENEVOLENCE OF THE COLONIZATION SOCIETY.

One of the most serious charges against the Colonization Society has always been, that its principles and measures necessarily favored the expulsion of the people of color from our country by force. Until recently, however, we had not supposed that the Society, as a body, would distinctly and openly approve of compelling its victims to quit the country against their will. We cannot regret that the veil is now raised, and the features of the monster exposed in all their deformity.

At the last meeting of the Colonization Society, at a time when the public expressions of disapprobation against it, and the feuds which were known to exist among its members, probably led to caution in the expression of opinions, the following resolve was adopted on the motion of the Hon. Mr. Chambers of Maryland:

gratification, the continued efforts of our patriotic and benevolent system in regard to her colored population, and that the last appropriation by that State of two hundred thousand dollars, in aid of African Colonization, is hailed by the friends of the system, as a bright example to other States.'

This resolution naturally raises the question, what is this 'patriotic and benevolent system' which affords so 'bright an example to other States,' and which obtains for the State of Maryland this sisterly embrace from the Society? The uninitiated would probably suppose that it is a scheme of pure and angelic philanthropy. But it is in fact a system to compel every slave hereafter to be emancipated in Maryland to quit the State. We speak with coolness when we say, that we would almost as soon be concerned in highway robbery, piracy, or assassination, as aid the legislature of Maryland in effecting its atrocious objects. The disregard of human rights would not be greater in the one case than the other. The injury done by the attempts of a few lawless individuals is trifling, compared with that which is likely to fall upon thousands of innocent men who are to be crushed by this barbarous legislation.

The law of Maryland, to which the resolution we have quoted refers, was passed on March 14th, 1832. This law was intended to aid in colonizing the people of color in that State. By this act a board of managers for colonizing the blacks, is erected. The 2d. section of this law, whenever a slave is emancipated by deed or will, provides that it shall be the duty of this board 'to notify the American Colonization Society, or the Maryland State Colonization Society thereof, and to propose to such society that they shall engage, at the expense of such society, to remove the said slave or slaves so manumitted to Liberia; and if the said society shall so engage, then it shall be the duty of the said board of managers to have the said slave or slaves delivered to the agent of such society, at such place as the said society shall appoint, for receiving such slave or slaves for the purpose of such removal, at such time as the said society shall appoint; and in case the said society shall refuse to receive and remove the person or persons so manumitted and offered, or in case the said person or persons shall refuse to be so removed, then it shall be the duty of the said board of managers to remove the said person or persons to such other place or places beyond the limits of this State, as the said Board shall approve of, and the said person or persons shall be willing to go to, and to provide for their reception and support at such place or places as the said board may think necessary until they shall be able to provide for themselves out of any money that may be earned by their hire, or may be otherwise provided for that purpose, and in case the said person or persons shall refuse to be removed to any place beyond the limits of this State, and shall persist in remaining therein, then it shall be the duty of said board to inform the sheriff of the county wherein such person or persons may be, of such refusal, and it shall thereupon be the duty of the said sheriff forthwith to arrest or cause to be arrested the said person or persons so refusing to emigrate from this

State, and transport id person or persons beyond the limits of State; and all slaves shall be capable of being manumitted, for the purpose of removal to said, with their consent, of whatever law to the contrary notwithstanding.

This is a part of *patriotic and benevolent system* which adopts and the Colonization Society. No slave can be emancipated in land, without being driven from the State.

The 4th section of same statute enacts, 'That in case any slave so manumitted, cannot be removed without separating families, and the slave or slaves unwilling on that account removed, shall desire to renounce thodm so intended by the said deed or will given, then it shall and may be competent to such slave or slaves so to renounce it, and the benefit of said deed or will shall continue a slave.'

The *patriotic and benevolent* of this section surpasses, if possible, the preceding, it gives the slave the option, either of being colonized or renouncing a slave. Truly 'the tender mercies' 'slaveholders' are cruel.

One farther provision in the act may be considered as showing some relenting touch. We therefore quit, as we would not wish to misrepresent it. The 5th section provides 'that it shall and may be competent for the Orphan's Court of State, and for Baltimore City Court, to grant a permit to any slave or slaves so manumitted as aforesaid to remain as free in the said county, in cases where the said cts may be satisfied by respectable testimony that such slave or slaves so manumitted drive such permission on account of their extraordinary good conduct and character.'

Believing as do that every slave in Maryland has an equal right to reside there and be a freeman any white person in the State, we cannot regard this refusal to permit emancipation except on condition of expulsion as cruel and tyrannical. We are not surprised that slave State should forget that colored men have any rights, but we are surprised that Chians who are not concerned in slaveholding should approve of so nefarious a scheme.

We consider every member of the Colonization Society as an abettor of the compulsory colonization proped by Maryland. We see on loop hole or cranny by which any one can escape from this conclusion. Compulsory colonization has been approved of by an express vote of the Society, and every man who remains a member of the Society must be considered as assenting to it.

It may, however, be urged by some conscientious colonizationists that they do not approve of the resolution passed by the Society, and therefore cannot be personally responsible for it.

It is true that societies often pass votes which are not approved of by all their members, and that those dissenting from the votes are not considered as personally to blame for them, however unwise they may appear. But we think there is a great difference between votes that are objectionable merely because they are impolitic and such as are positively immoral. One unscrupulous measure for effecting a particular object, yet if the measure be not immoral, it is not to blame for continuing a member if he thinks the operations of the society are on the whole useful.

But, on the other hand, where a society adopts a resolution that is immoral, however useful any member may consider the association to be on the whole, it seems to us that he cannot conscientiously remain a member, for if he does, he must be morally responsible for the acts of the body.

Our argument will perhaps be better understood by examples.

Suppose that a temperance society should pass a vote to have lectures on temperance delivered once every week by members of the society; one who thought such a measure unnecessary and inexpedient and had voted against it on that ground, might still with propriety continue a member, as he would not thereby be making any sacrifice of moral principle. But suppose the society should pass a vote that the lecture on every fourth week should be against Christianity, against the institution of marriage, or in favor of licensing lotteries, could a person who was opposed to this vote on moral grounds, conscientiously continue a member? If he did, might he not be justly called an enemy of Christianity, and a friend to prostitution and lotteries?

We shall be much obliged to any colonizationist who will answer us three questions by a simple negative or affirmative.

1. Can a person conscientiously remain a member of a voluntary association which passes a vote expressing approbation of immoral conduct or principles?
2. Is the statute of Maryland which we have quoted consistent with the morality taught in the gospel?
3. Can any one who regards that statute as immoral, conscientiously remain a member of the Colonization Society, after the vote which it passed in approbation of the statute?

(From the Observer and Telegraph.)

TALLMADGE (OHIO) ANTI-SLAVERY SOCIETY.

The annual meeting of the Tallmadge Anti-Slavery Society was held at the meeting house at the centre of Tallmadge, on the 8th day of May instant. At 2 o'clock in the afternoon the exercises commenced, and the assembly were entertained with a very eloquent and truly argumentative address on the subject of Negro-Slavery, delivered by President Storrs, at the close of which the following officers were chosen for the year ensuing, viz:

Elizur Wright, President; Salmon Sackett, Vice President; Norman Sackett, Corresponding Secretary; E. V. Carter, Recording Secretary; Garry Treat, Treasurer; Alpha Wright, Alfred Fenn, John Lane, E. C. Sackett, Counsellors.

The following resolutions were unanimously agreed to. The first presented by Mr. H. S. Hamilton, the second by Mr. Norman Sackett.

1st. Resolved, That this society consider all means to influence the colored people of these

* The venerable father of Professor Wright.

United States to emigrate, on the ground that they cannot be raised to eminence and respectability by reason of the prejudice the whites cherish against them, as wrong, unchristian, and not adapted to effect their best good, viz, the abolition of slavery in the United States.

2d. Resolved, That the assertion that the colored people cannot be elevated in this country to an equality with the whites in point of intelligence, power and privilege, is as unfounded as it is base and injurious.

The constitution was then read, and nineteen signatures were added, making the whole number of members fifty one. After a short recess the exercises were resumed at 7 o'clock, and the principles of immediate emancipation were ably and lucidly developed in an interesting address delivered by Prof. Green. However much we may esteem some of the men who compose the Colonization Society, how great soever the amount of credit we may set to them for the purity of their motives, we feel a strong conviction that the principles embraced in the constitution of that society are totally inadequate to put an end to Negro slavery. We also believe that principles can be shown, that are adapted to the case, and which if fully carried into execution, will by God's blessing effect the desired object. We feel a confidence, that if these principles are candidly examined, they will gain the patronage of the intelligent part of community. But we must confess that we do not feel the force of those arguments which consist in bold assertions and the authority of great names. We do not believe in maintaining a cause by refusing admittance into meeting houses, by suppressing free discussion, and by the old Roman Catholic argument, 'believe as I tell you.' Such measures unavoidably create in our minds a suspicion of the weakness of that cause which requires those supports. Truth courts the light, error darkness. But the days of darkness, and ignorance, and severity, have long ago past by. We are determined to think for ourselves. Again we take the liberty to remind the ministers in this region that a noble opportunity is placed before them for lecturing, after the example of the pious clergy of Great Britain, against the sin of slavery, and praying for more than two millions of our colored brethren, who are in a great measure shut out from the privileges of the gospel. This opportunity we do not see how they can neglect without incurring a large amount of guilt.

ELIZUR WRIGHT, Pres.
E. V. CARTER, Rec. Sec.
Tallmadge, May 14th, 1833.

COMMUNICATIONS.

[For the Liberator.]

METHODIST DISCIPLINE.

MR. EDITOR—Some false statements, concerning the Discipline and usages of the Methodist Episcopal Church in the United States, have been made in your paper recently, by a writer over the signature of Onesimus. I wish to point out these statements, and to wish to do so for two reasons, or retract them. I am, as you know, opposed to slavery in one and all of its forms, parts, and points, from my very heart's core, as I trust I shall be henceforth and for ever; and I feel extremely unwilling that the minds of any of the members of the church to which I belong, should be prejudiced against anti-slavery principles, by the incorrect assertions of one of your correspondents. 2. Because the false statements of Onesimus, unless corrected, will do immense mischief in the minds of many who read your paper, but who have not the means of ascertaining the truth in the case.

The following are some of the errors committed by your correspondent in relation to the Discipline and usages of the Methodist Episcopal Church.

1. He states, that the Methodist Discipline pronounces every SLAVEHOLDER an impenitent sinner.
2. One half of all the members of the Methodist Episcopal church are slave-drivers.
3. The Methodist Discipline declares, that SLAVEHOLDERS are not Christians.
4. He says it is a fact, that scarcely a preacher can be found, in the Methodist Episcopal church, south of the Potomac, who is not a SLAVE-DRIVER.
5. The Discipline of the Methodist Episcopal church declares, that every SLAVEHOLDER is in the gall of bitterness and the bonds of iniquity.
6. The Methodist Conferences are profoundly secret conclaves.
7. That neither the concealment of a Masonic lodge, nor the impenetrable arcana of the General of the Jesuits at Rome, are one jot more unknown than the HIDDEN MYSTERIES OF THE METHODIST PRIESTRAFT.
8. MEN-STEALERS GOVERN ALL THE PROCEEDINGS OF THE METHODIST church.

That the reader may have this question fairly before him, I will now quote from the Discipline of the Methodist Episcopal church, every word contained in it, on the subject of Slavery.

In the General Rules of this church, its members are prohibited 'The buying and selling men, women, and children, with an intention to enslave them.'—See Dis. Meth. E. Ch. Ch. 2, Sec. 1.

'Question. What shall be done for the extirpation of the evil of slavery?

'Ans. 1. We declare, that we are as much as ever convinced of the great evil of slavery; therefore, no slaveholder shall be eligible to any official station in our church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

'2. When any travelling preacher becomes

an owner of a slave, or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

'3. All our preachers shall prudently enforce upon our members, the necessity of teaching their slaves to read the word of God, and to allow them time to attend upon the public worship of God on our regular days of divine worship.

'4. Our colored preachers and official members shall have all the privileges which are usual to others, in the district and quarterly conferences, where the usages of the country do not forbid it. And the presiding Elder may hold for them a separate district conference, where the number of colored local preachers will justify it.

'5. The annual conferences may employ colored preachers, to travel and preach where their services are judged necessary; provided, that no one shall be so employed without having been recommended according to the form of discipline.'—See Dis. Meth. E. Ch. part 2, Sec. 9.

Now in comparing the statements of your correspondent, with the Discipline of the Methodist Episcopal church, you will have observed:—

1. That the Discipline of this church does not pronounce every man an impenitent sinner in the gall of bitterness, who holds a slave, as Onesimus states.

2. That the Discipline of this church does not prohibit the holding of slaves to the members; but forbids their buying and selling them with an intention to continue them in slavery. It supposes that slaves, under certain circumstances, cannot be liberated; that is, where the laws of the State forbid it.

3. That whenever any of the ministers of this church become the owners of slaves, in any way other than buying them, they forfeit their ministerial standing, unless they manumit them, if the laws of the State will allow it.

4. That the slaves of members of the Methodist Episcopal church are to be instructed, and are allowed all the privileges of other members of the church, whenever it is possible for colored persons to enjoy them.

I have no disposition to notice all this writer says in his pieces against the Presbyterian and Methodist churches; nor indeed what he says in praise of a few Baptist churches in N. York. I enter my protest against this method of advocating one sect, in the Liberator, and, this, too, at the expense of justice, truth and charity to others, among whom are many, if not the greater part, friends and advocates of immediate abolition. Indeed, I do not believe that the Methodist Episcopal church would make a comparison with any other people, except the Quakers, in relation to the subject of slavery; and hence, I regret exceedingly that you should have admitted into the Liberator, statements so manifestly incorrect, and which will but tend to prejudice very many of your friends against Anti-Slavery principles.

Besides, this writer declares, that 'he has no concern with individuals,' and yet he calls out the names of Drs. Capers and Bangs; and in the torrent of his words, makes himself confess, that 'he would devoutly bid God speed to the worst of sinners, thieves and robbers, to assist in the Sabbath School and Missionary enterprise!!! To such ministers he thinks "we should devoutly bid God speed" to preach, or in assisting others to preach, "the glad tidings of great joy"—though every donation which they bestow has been feloniously squandered out of the sweat, toil and blood of the slave!!! This is fanaticism, with a witness!

But I wish for the correction of the misstatements which I have pointed out above, one and all of them. Let not Onesimus think it will answer, if he merely quibble about these statements in reply; he must not go round and round one of them, as he did in answer to B. K. Jr. and then fly off and never come to the point at all. He must answer them, 'yes' or 'no,' and give us the proof, chapter and verse, or, if he cannot give facts to support these assertions, why, then let him confess it honestly and plainly. I ask this, Mr. Editor, as a matter of justice, both to the cause of Anti-Slavery and the Methodist Episcopal church, which the writer has injured.

Yours affectionately,
LA ROY SUNDERLAND.
Andover, (Mass.) June 3, 1833.

ADIEU TO B. K. JUNIOR.

B. K. Jr., in the Liberator of June 1, has saved me all further trouble. He says that 'the refusal to admit lay delegates to the Methodist Conferences' was a grand cause of the secession of the Reformers. True! but I am convinced that a lay delegation would never have been proposed, had not the members been excluded from the ecclesiastical assemblies, even as auditors.

I asked one of the brethren, after reading B. K. Jr's second letter—'How long is it since the Methodist Conference have met with open doors?' Looking at me very archly, and laying his hand upon my shoulder, he replied—'Two or three years before that, you know, we met in secret conclave.' These are his precise words. My old friend knows much more of this subject than B. K. Junior. I would also inform B. K. that when I went to the Eutaw-st. meeting house in Baltimore, the doors were not closed for 'examinations of

* See Appendix to the 14th Annual Report.

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changes against ministers.' I never under- stood that the General Conferences assumed jurisdiction in those cases; at all events, to Mr. W's phrase, that 'secret conclave,' in 1844, were not engaged in any such scrutiny. I hold not up 'the Methodist platform to public scorn.' In reference to slavery, which is only topic here, I most cordially approve of it; and most sincerely promulge its axiom: 'Let persons who buy, sell and retain men, women and children in slavery, never sincerely attempt to flee from the wrath to come.' This is the exact doctrine; and I wish B. K. Jr. with the 'Boston Methodist Brethren,' would act up to their own platform. Denounce the men who refuse communion with them! 'Come up to the light' of your own discipline. 'Then you will not find a censor, much less an opponent, in the 'Firebrand.' But I regret, that B. K. Jr. appears to be so sensitive for the honor of his sect, and so anti-fanatic against the crime; that he is so anxious to conceal his brethren's glaring inconsistency, and so little concerned respecting the clearing of the sanctuary from men stealing preachers, class leaders and members. Oust the slave drivers from the church, at once, and all together! 'Then we will unite and say 'O give thanks to the Lord,' for the den of thieves is become the house of prayer! But, as the columns of the Liberator must not be occupied with frivolous and fruitless explanations, I present my unknown critic, B. K. Jr. my kind adieu. ONESIMUS.

P. S. A Methodist Minister has just informed me, that in their Northern Conferences the doors of their places of meeting are now closed during their sessions. Of this I had not been apprised. I asked him, if the discussions in the Southern Conferences were published; he could not assure me. B. K. Junior gains nothing by this recent partial alteration; because the questions connected with slavery are not introduced; except some specious ones respecting colonization, which is at present the grand buttress of all the man-stealing abominations. So far, therefore, as any of the Methodist Conferences now meet with open doors, my remarks are not applicable; and although the general bearing is of trifling importance, yet I regret that I had not heard of the change in that respect, which has lately taken place. ONESIMUS.

MR. FINLEY IN ANDOVER.

Andover, June 10, 1833. Mr. Editor:—Mr. Finley, the agent of the Colonization Society, has been lecturing in this place. From so distinguished an agent of that benevolent Society, I expected a fair and candid vindication of its claims, and direct answers to the charges brought against it; but I was disappointed in hearing only bold assertions on disputed points, with the salvo: 'I think I could demonstrate this, but I have not time.' He attacked the Anti-Slavery Society with sarcasm, sneers, and misrepresentation; assuring the audience, at the same time, that he did it with the kindest feelings; when the curled lip, the flushed cheek, and the spiteful gesture, betrayed the secret emotions that were rankling in his agitated bosom. He said the Anti-Slavery Society was formed for the purpose of preventing colored people from going to Africa. He held it up as encouraging bloodshed, and while presenting it in a terrific shape, he significantly drew his hand across his throat, as if words were not sufficient to express its blood-thirsty character. He painted a most appalling picture of the effect of a 'stray cut-throat paper,' on the slaveholder; and yet this very man has boasted of circulating this very paper for the purpose of promoting Colonization!!!! This well accords with the 'doctrine of expediency.' He justifies the use of deception in influencing the colored people to go to Africa. 'If you let them think you are in earnest to have them go to Liberia, they won't go.' In speaking of slaveholders aiding the Colonization Society for the purpose of perpetuating slavery, he said:—'What if they are deceived, (!!) so much the better, so much the better; if it will tend to uproot slavery.'

Mr. F. is trying to twist and shape Colonization to the feelings of Northerners. He knows there is too much anti-slavery feeling here, to endure it in its true character. He made a proposition, that for every \$30 raised here, he would liberate a slave in Kentucky, and send him to Liberia. As agent of the Colonization Society, he stands pledged not to interfere with slavery. Here is 'expediency' again. But why not name the whole expense of expatriation? Last year it cost about \$68 for each person. Cannot the benevolent people of New-England be induced to contribute to benevolent objects without deception! and is there not deception, if the whole expense is \$70 instead of \$30?

The recent facts from Liberia seem to have made some impression on his mind, for he throws the responsibility of a moral reform in the Colony on the christian community. The neglected child must seek another parent. He pleaded for a temperance agent, a sabbath school agent, and a tract agent to go to Liberia (a colony of only 3600) to rectify its moral disorders. He thinks if they had such agents, the receipt of tracts and sabbath school books, which are sent out there, would be acknowledged.

Mr. Finley interspersed his address with a variety of pretty stories. He told about a

woman, who died because she could not go to Liberia; about the slaves having a 'high time in the kitchen' when he visited their masters; about the 'clever nigger,' &c. &c. He painted many glowing pictures of what the Society will hereafter do, and what the Colony will be. It must bring back the golden age, surely. After all the great display, what did it amount to?

'A mountain labored and a mouse sprang forth!'

The great principles of right and wrong were left untouched. The duty of ceasing immediately from doing wrong—of setting the slaves free, whether they will go to Africa or not—of treating the colored Americans as men, and of looking for other means than colonies for civilizing and christianizing Africa, 'did not come into his accounts at all.' Christians of New-England, must these compromising principles in respect to moral evils be encouraged? Are we not commanded now to 'let the oppressed go free'? and to love our neighbor as ourselves? JUSTITIA.

[For the Liberator.]

'WITH THEIR OWN CONSENT!'

The following facts were communicated to me by an individual, who stated that he was present at the office of the Mayor of Philadelphia, when the circumstance occurred. This forcible abduction of American youth, to transport them to Africa, is scarcely less criminal than child-stealing in Liberia, to transmit them to Havana or Brazil.

Two colored boys, brothers, called upon a gentleman in Philadelphia, a few days since, and informed him that they had been seduced by the false descriptions of Liberia, and promises made to them by R. S. Finley, agent of the Colonization Society, to abscond from New-York, unknown to their parents, and to come to Philadelphia, to sail in the vessel for Africa; that they repented of their folly, and wished to return to New-York. The matter was reported to the Mayor, who instantly removed the boys from the gripe of the agent and his assistants, and sent them back to New-York to their residences. This rescue was not made by the 'firebrand fanatics, with more blood than brains,' but by the Mayor of Philadelphia, in his official capacity! This kidnapping is pompously called sending 'the free colored people to Africa with their own consent.'

My informant also stated, and authorized the publication, that an aged, worn out woman was also sent from New-York to Philadelphia by the same agent for transportation. She tottered about the streets so stupefied with rum, that all she could mutter intelligibly was this, 'You shall not sell me.' This charming specimen of the American human flesh trade actually sailed in the vessel to assist in 'the christianizing of Africa!'

Mr. —, a clergyman of New-York, also informed me that his friend, lately from Liberia, reports that the colony is in a very unsatisfactory state, and declining in decorum and morals—that even the missionaries are engaged in the traffic of spirituous liquors, and other infernal combustibles, which in the christian catalogue are classed as contraband; and, in short, that no benefits will result from the scheme.

If the kidnapping of boys, and the shipping of muddle-headed, intemperate and aged women to Liberia, do not establish the Botany Bay in the full tide of successful prosperity—then what means more advantageous can possibly be devised? 'Mark you.'

NO KIDNAPPER.

BOSTON.

SATURDAY, JUNE 15, 1833.

MISS CRANDALL'S SCHOOL.

It will be seen by the following communication from Mr. Benson of Providence, that Miss Crandall's School is to be continued, notwithstanding the barbarous law, which has been enacted on purpose to destroy it. This information will be cheering to the people of color, and to all their true friends. It is of the utmost importance that she should be sustained by a competent number of pupils. We therefore beseech our colored friends, who have intended to send their daughters to this school, to do so without delay. Let not the fear of persecution keep any young lady away for a moment. They will be protected, in spite of the machinations of Judson and his malignant associates. The school will be sustained, and if an attempt is made to enforce the recently enacted 'blue law,' its constitutionality will be tested in the Supreme Court of the United States. To every colored young lady, who wishes to avail herself of Miss Crandall's instructions, we say—'Be of good courage, and go forward!'

MR. EDITOR—For the information of our colored brethren, and all others interested, I wish publicly to state, in the columns of your paper, that Miss Crandall's school at Canterbury, Conn., for young ladies and little misses of color, still continues; and, by the blessing of God, will continue, all reports to the contrary notwithstanding. She has eighteen or twenty scholars, and can accommodate as many more. Her pupils have made good proficiency thus far in their studies, and appear happy and contented. I have visited Canterbury frequently since the school commenced, and can assure my colored brethren that the above is correct; and all that is wanting is the full complement of scholars. But I trust they will forward young ladies enough to fill the school immediately, and show thereby how highly they value the opportunity of educating their children. I shall be happy in rendering any assistance in my power to those who may pass through this city.

GEORGE W. BENSON.

PROVIDENCE, 11th of 6 mo. 1833.

We have mislaid the communications of our friend 'S. J. M.' Will he send us another copy?

We have not room to insert the communication of 'J. D. Y.' in this paper. It shall appear in our next.

Other correspondents must be patient. We shall give them a hearing as fast as possible.

CHARACTER OF THE PRESIDENT OF THE UNITED STATES;

ALSO OF HENRY CLAY, ALEXANDER HAMILTON, Commodore Decatur, Commodore Perry, &c. &c. According to the rule of interpretation adopted by the GREAT of the Vermont Chronicle.

1. They are or were all murderers.

'Murder is committed when a person of sound memory and discretion, killeth any reasonable creature in being, with malice aforethought, either express or implied. Express malice is, when one, with a sedate deliberate mind, and formed design, doth kill another. This takes in the case of deliberate duelling, where both parties meet avowedly with an intent to murder.'—Blackstone.

'The duellist is a murderer: and, were there no sentence of exclusion from civil power contained in the word of God, the abhorrence of murder should exclude from confidence these men of blood.'—Dr. Beecher's Sermon on Duelling.

'But every duellist, it will perhaps be said, is not a murderer, inasmuch as death is not always the consequence of fighting. The death of the victim is, I know, necessary to justify the infliction of the penalty in its full extent. But is a crime never committed, until it becomes so palpable that the law can take hold of it? I do not hesitate to say, that every duellist is a murderer, for he has said so himself. He has avowed his own principles of murder; he tells you that, if occasion calls, and his skill be sufficient, he will murder. And, when insulted or challenged he has stood forth in the field of combat, and aimed the deadly weapon, and through want of skill only, or through fear and trembling, has failed to prostrate his victim, is he therefore not a murderer? Is the professed robber who fails in his attempt, therefore not a robber? Is the assassin because his thrust was not deadly, therefore not an assassin?—Ib.

2. They are or were all hypocrites.

'Shall we then vote for men who treat with contempt our opinions and our feelings, who basely prostitute our laws, when we have nothing to bestow; and who again creep through all the dirty windings of hypocrisy, when their promotion depends on our will? What are all their professions of patriotism, contradicted by their conduct? And shall they deceive us still? Let them plead for liberty with the tongue of men and angels, and adore her cause with the fervor of seraphs, they are HYPOCRITES—mere sounding brass and tinkling cymbals.'—Dr. Beecher's Sermon on Duelling.

3. Their education, and the customs of society afford them no excuse.

'But education, it is said, has inspired these men with sensibilities peculiar to themselves, for which the cold process of law has made no provision. So has the education of the savage given him peculiar feelings, for the gratification of which, the dilatory forms of law are equally inadequate. But will you let the savage loose with tomahawk and scalping-knife, because educational feelings can find no consolation in the regular administration of justice? The feelings for which the law makes no provision, are feelings for which it ought not to provide—ungodly feelings—the haughtiness of pride and relentless revenge, and which, instead of a disposition for indulgence, deserve the chastisement of scorpions. To reduce such unruly spirits, the law should brandish its glittering sword, and utter all its thunders.'—Dr. Beecher's Sermon on Duelling.

By the same rule of interpretation, it can be shown, that the American people are involved in the guilt of murder; and that all those professors of religion, who have prayed for righteous rulers, and voted in favor of Jackson and Clay, are not only involved in the same guilt, but have offered hypocritical prayers.

'In voting for the duellist, we patronize a criminal whom, in our law, we have doomed to die. With one hand we erect the gallows, and with the other rescue the victim; at one breath declare him unfit to live, and the next constitute him the guardian of our rights. Cancel, I beseech you, the laws against duelling—annihilate your criminal code—level to the ground your prisons, and restore to the sweets of society, and embraces of charity, their more innocent victims. Be consistent. If you tolerate one set of villains, tolerate them all; if murder does not stagger your confidence, let it not waver at inferior crimes.'—Dr. Beecher's Sermon on Duelling.

'Is christianity compatible with murder? Can you patronize the murderer by granting him your suffrage, and not become a partaker in his sin?—Ib.

'We have sunk through all these grades of moral degradation. We endure, we pity, we embrace murderers.'—Ib.

'The remedy is before you, it is simple, and easy, and certain; and if you do not apply it, if you continue to vote for duellists and thus to uphold the crime, you are partakers in the sin, and accountable for all the evils which will ensue, and which you may now so easily prevent.'—Ib.

'We are murderers, a nation of murderers, while we tolerate and reward the perpetrators of the crime. And shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?—Ib.

'In our prayers, we request that God would bestow upon our good rulers; just men, ruling in the fear of God. But by voting for duellists we demonstrate the insincerity of such prayers—for when, by the providence of God, it is left to our choice whom we will have, we vote for murderers. Unless, therefore, we would continue to mock God by hypocritical prayers, we must cease praying for good men, or we must cease to patronize men of blood.'—Ib.

N. B. The reader will bear in mind that we have expressed no opinion of the character of the distinguished men above named. We have only shown what is their character in the opinion of Blackstone and Dr. Beecher, on the principle of interpretation adopted by the editors of the Vermont Chronicle.

RHETORICAL FLOWERS

FROM THE COLONIZATION GARDEN.

The editor of the Lowell Observer, who was present at the recent discussion between Messrs Wright and Finley, noted some of the expressions of the latter gentleman (!) which are a fair specimen of his manner of treating the Abolitionists. They are as follows:

'If the Anti-Slavery folks will call Garrison back from colonizing in Old England, I will raise 200,000 dollars to support a manual labor school for the blacks. The blacks have been prejudiced against us by the machinations of our enemies. The Anti-Slavery Society is a creature, or rather a fungus of the Colonization cause.'

'The enemies of Colonization at the South are the nullifiers, and its enemies at the north are the nullifiers who would nullify the Constitution to abolish slavery.'

'The colored people have been excited to act against the Society by the Abolitionists. All their resolutions 'have Garrison's ear mark upon them.'

'I wish I had time, I think I could nail that calumny (of Professor Wright) to the colony forever.'

'The flourishing state of the Colony at Liberia has put to sleep forever the calumny.'

Who doubts that the Colonizationists possess all the charity and christian feeling?

SLAVERY AND INTemperance.

During the session of the late Temperance Convention at Philadelphia, Mr Bryce of Washington, D. C., introduced resolutions, disclaiming, in strong terms, any design of connecting the cause of temperance with that of emancipation. Similar resolutions were also submitted by Mr Collier, late editor of the Journal of Humanity. Those introduced by Mr Bryce, contained an avowal that the subject of slavery was entirely disconnected with the subject of temperance—that emancipation was 'foreign to the object' of temperance efforts—and that to broach the subject was to 'sever the ties of fraternal affection' between the north and south. Mr Collier's resolutions deprecated the danger of the 'friends of temperance' lending their influence to promote the abolition of slavery. A south-

ern gentleman,—in all probability a slaveholder, who makes merchandise of human beings,—moved to amend Mr Bryce's resolutions by appending to them a provision, that no agent in the employ of the American Temperance Society should be suffered to broach, in public, any subject except temperance, at any time, while remaining in such employ, and in case of doing so, that he should be immediately discharged!

There was a long debate upon the resolutions. Several delegates from the south, and a few northern 'dough-faces,' advocated them on the ground that the progress of temperance was impeded at the south by an apprehension that its leading advocates and supporters designed to connect it with the abolition of slavery. They were warmly opposed, on the ground that a specific disclaimer was unnecessary, and would be construed into an implied approbation of slavery. Several distinguished gentlemen from the south took this view of the subject, and warmly opposed the passage of the resolutions; declaring that the alarm had been raised by the enemies of the cause, and that no respectable southern paper, in favor of moral and religious improvement, had countenanced the accusations alluded to.

The resolutions were finally withdrawn by Mr Bryce. 'Thus,' adds the editor of the Genius of Temperance, 'did southern good sense, and I will add, magnanimity, put a final end to this controversy; in pleasing contrast with the 'dough face' policy of some northern delegates I forbear to name, whose supple and flippant support of the slavery-sustaining amendments, I have not deigned to record, and from whose influence, chiefly, I feared their adoption. I am happy to say that none of the gentlemen prominently connected with our great temperance societies were among the number.'

SEVERE LANGUAGE.

A few weeks ago, we heard a minister, whose praise is in all the churches, and whose talents and piety are of a high order, make the following declaration in a public discourse: 'Every man who deals in ardent spirits, with the light which now shines around him, is a murderer and a thief. He is a murderer, because he knowingly does that which destroys the lives of his fellow men; and a thief, because he does that which takes from them their earthly possessions, and reduces them to beggary and starvation.' All this is true, notwithstanding what 'smooth men' may say of its severity. It is often easier to find fault with the severity of language, than to show its inapplicability to a heinous sin. We hold it right to be as severe as the TRUTH. Therefore, we call every man who holds human beings in involuntary servitude, as property, a man-stealer; no matter whether he be a 'D. D.' or a chimney sweep.

VERMONT WATCHMAN.

The editor of this paper is informed, that the article which stands credited to the Liberator in his paper of June 10th, should have been credited to the Vermont Chronicle. He is informed also that the Liberator is not the organ of the New-England Anti-Slavery Society. That Society publishes a monthly work, called the 'Abolitionist,' which is its official organ. The Liberator fights on its own hook, and no society whatever is responsible either for its opinions or its language.

Speaking of the New-England Anti-Slavery Society, the Watchman says—'But the great body of the people of New-England do not adopt the principles of this Society—and the assertion that they do, is a gross libel, not only upon their character for prudence and patriotism, but also for common sense.'

The principles of the Society, as expressed in its constitution, are 1. 'That slavery is contrary to the precepts of christianity, dangerous to the liberties of the country, and ought immediately to be abolished.' 2. 'That the people of New-England not only have the right to protest against it, but are under the highest obligations to seek its removal by a moral influence.' If it is not a 'gross libel' upon the people of New-England to deny that they approve of these principles, then is their character for 'patriotism' and 'common sense' no better than it should be.

A STAR IN THE EAST!

'We learn, on unquestionable authority, that the ministers of the Kennebec (Me.) Association, (Congregational) after a full discussion of the claims and merits of the Colonization Society, have determined to take up no more collections in their several parishes for that institution. It ought to be stated, that a committee had been appointed at a previous meeting of the Association, to investigate the whole subject. That committee wrote to Mr Gurley, and received and presented his letter in reply. It appeared manifest, from the discussion elicited, that the Colonization scheme was wholly indefensible. The members of the Association were all present but two.

'Lest it should be supposed that this Association acted blindly in view only of the arguments on one side of the question, it may be well to mention that they were, not long ago, favored with the brilliant coruscations of a certain Pearl of Little price, who labors under the direction of that able (!) defender of the Colonization Society, J. N. Danforth. Whether Mr Danforth will set this down as another 'triumph,' remains to be seen.

THE CONVENTION.

The Annual Convention of the people of color assembled in Philadelphia on Monday of last week. There were present 56 delegates from the following places:

NEW-YORK. City of N. Y. 5; Brooklyn, L. I. 2; Poughkeepsie 2; Newburg 2; Catskill 1; Troy 1; Newtown, L. I. 1.

CONNECTICUT. Hartford 1; New-Haven 1.

RHODE ISLAND. Providence 1.

MASSACHUSETTS. Boston 3; New-Bedford 1.

MARYLAND. Baltimore 1.

DELAWARE. Wilmington 1.

PENNSYLVANIA. Philadelphia 5; Westchester 5; Carlisle 4; Harrisburg 2; Pittsburgh —.

NEW-JERSEY. Gloucester Co. 5; Trenton 2; Burlington 2; Newark 1.

The Convention was organized by the choice of the following officers:

MR ABRAHAM D. SHADD, of Pennsylvania, President; RICHARD JOHNSON, of Massachusetts, 1st Vice do. John G. Stewart, of Albany, 2d Vice do.; Ransom F. Wake, of New-York, Secretary; Henry Ogden, of Newark, N. Y. Ass't Secretary.

The following is an extract of a letter now before us, dated June 6, and comprises all the information we have received of the doings of the Convention:

'It has been proposed to adopt a more efficient organization of the entire colored population in order to secure a proper representation; and also to ensure more efficient measures for carrying into effect the designs of the Convention in improving the condition of the colored population. It has been suggested, that a recommendation should be adopted for the colored people to form societies every where on the plan of the Phoenix Society in the city of New-York, and that these societies should elect the delegates to the Convention. Yesterday, a preamble and resolutions were

offered, expressing the concurrence of the Convention in the object of Mr Garrison's mission to Europe; which, after very handsome speeches from F. A. Hinton and Robert Purvis, were adopted. A Committee, consisting of one delegate from each state, was appointed to prepare a communication to the public, expressive of the sense of the people of color in relation to that 'old system of abomination, the Colonization Society.' Another Committee has been appointed to prepare an address on the subject of temperance, and thus the good work is progressing.'

THE METHODIST DISCIPLINE.

MR SUNDERLAND, whose communication will be found in another column, is a clergyman of the Methodist Episcopal Church, of high standing. He is an Abolitionist, in the true sense of the word, and has opened his pulpit to the dissemination of gospel doctrine in relation to slavery. We have admitted his communication, because he evidently feels aggrieved at some of the statements of 'Onesimus,' and because we mean to treat all men fairly. This, however, must close the discussion; unless 'Onesimus' should wish to make a further explanation. We do not doubt that five minutes conversation would settle the dispute. At any rate, our room is precious; and we believe our readers do not desire a continuance of the controversy. From the statements which have been already made, pro and con, they must draw their own conclusions.

It may not be amiss for us to say, that we attended the sittings of the late Conference in this city, in several instances.

JOSHUA N. DANFORTH.

This individual, who has publicly boasted that he has been offered \$10,000 to kidnap a free citizen!—whose impudence is exceeded only by his stupidity—and who is employed by the American Colonization Society to vilify and misrepresent the character and conduct of the Abolitionists,—has come out in the last number of the Boston Recorder with a very silly essay in defence of Colonization, which we shall notice next week.

ANOTHER COLONIZATION TRIUMPH!

'We understand that J. N. Danforth presented an application to the Methodist Conference, which recently held its session in this city, to be heard before that body in defence of the Colonization scheme; and that there were but two votes in favor of hearing him. As there were not probably more than a hundred members present, we suppose Mr Danforth will call this 'a decisive vote in favor of colonization principles!'

ITEMS.

The plan of the British Government for the emancipation of the slaves in the West Indies, has been communicated to the public. It has caused the greatest excitement in London. It would probably be brought before the House of Commons on the 14th May. Sugars and coffee, it is stated, had advanced in consequence, and a decline in the money market taken place.

DEATH OF THE REV. ROWLAND HILL. London papers received in New-York, announce the death of this truly venerable and useful man. He expired on Thursday afternoon, April 12th, at his own residence, in the 89th year of his age.

DESTRUCTIVE FIRE AT ALBANY. A fire broke out at half past eleven o'clock on Tuesday evening, in the yard of the house occupied by Samuel Russell, in State-street, which raged with great violence, and in despite of the great and well directed efforts of the firemen, destroyed several valuable buildings. The fire was communicated to the buildings from a barrel containing live ashes. Eleven buildings were consumed, nine of which were partly or wholly insured. No lives were lost, but one man was severely hurt by the falling of a gutter from one of the buildings.

The Legislature of New-Hampshire was organized last week by the choice, in the Senate, of Hon. Jared W. Williams as President, and Winthrop A. Marston as Clerk; and in the House, by the election for speaker of Chas. G. Atherton, and Jas. Clark for Clerk. The whole number of votes for Speaker was 202—Chas G. Atherton had 167—Benjamin B. French 12—Charles F. Gove 12—and there were two scattering.

The General Baptist Association of Philadelphia have purchased a handsome farm near Haddonfield, Blockey township, with a view of commencing a Theological College on the manual labor system. The farm contains about 100 acres of excellent land, upon which there is now erecting a capacious school house.

SHEEP SHEARING. The annual sheep shearing festival on the island of Nantucket, will take place on Monday and Tuesday, the 17th and 18th inst.

A PARDON. A female, whose husband had been for a length of time a convict in the State Prison at Sing Sing, petitioned the Governor a few days since for his release. On Friday last she presented herself again, when the Governor, who had in the mean time investigated the case and found the husband a proper subject for his clemency, executed the proper document for his release. With the pardon in her possession, she proceeded on Saturday to the prison, in the expectation of speedily restoring him to liberty, but on arriving at the place, and presenting the paper, she was informed that it came too late—he had died the day before.

The oldest member of Congress now living, is the Hon. Paine Wingate, of Saratoga, N. H. He was of the first Congress held in New-York, under General Washington's administration—is the eldest living on the Harvard College catalogue, having graduated in 1758—75 years. He married a sister of Col. Pickering, whom he buried a few years since. He still superintends his farm at the age of about 95 years; is an old school gentleman, and wears his revolutionary hat and ruffles.

List of Letters received at the office of the Liberator, since our last paper was issued.

L. Hooper, Brooklyn, N. Y.; C. Marriott, Hudson, N. Y.; Adolphus Rutter, Baltimore, Md.; Geo. Chester, Harrisburg, Pa.; Wm. Saunders, Hartford, Ct.; J. M. Wilder, Hanover, Mass.; Nathan Robbins, Lancaster, Mass.; J. B. Vashon, Pittsburg, Pa.; P. C. Knapp, Newburyport, Mass.; W. Gaston, Oneida, N. Y.; Lucius Mills, Hudson, Ohio; Rev. S. J. May, Brooklyn, Ct.

GARRISON'S FAREWELL ADDRESS.

JUST published, and for sale at the Office of the Liberator; by Philip A. Bell, No. 73, Chambers-Street, New-York—J. Cassey, Philadelphia—the Farewell Address of Wm. Lloyd Garrison; delivered before the people of color of Boston, Philadelphia, and New-York, previous to his departure for Europe.

The profits of the work will be given to the New-England Anti-Slavery Society. Price \$6 per 100—\$1 per dozen—or 12 1-2 cts. single. Persons out of the city can be supplied by addressing P. A. Bell, 73, Chambers-Street, post paid.

LITERARY.

[For the Liberator.]

[The following was written in 1810, by the late NATHANIEL H. CARTER, Esq., who was an honor to American literature. He was a native of Concord, N. H., a graduate at Dartmouth College, 1811, a number of years resident in the city of New-York, went on an European tour in 1825, returned in 1827, when he republished the Letters from Europe, which he had written home while absent. He died at Marseilles, in France, 2d January, 1830, having gone thither on account of his health, at the age of 43.]

THE AFRICAN SLAVE.

By the tepid Potomac, that slowly meander'd
Through a grove of wild willows, which hung o'er
The wave,

I heard the complaints of a wretch as he wander'd,
To mourn the hard fate of the African slave.

The rude hand of time had mark'd his deep furrows
Down his visage, though sable, yet manly and grave;
And bow'd to the earth by the load of his sorrows,
Was the scourge scarred trunk of the African slave.

'O God of my country,' cried the labor-worn stranger,
'Wilt thou from cursed slavery thy sons never save,
Of Africa's wrongs never be the avenger,
Nor pity the lot of the African slave?'

'When on thy green fields, O my far distant country,
My cot, flock and pasture such pleasures me gave;
When parents and wife and children smil'd round me,
How happy was then the poor African slave.'

'But from the sad moment when unfeeling rapine
Dragg'd me kidnapp'd across the Atlantic's wide wave,
Ah! lost ev'ry joy and fled ev'ry blessing,
Which once render'd happy the African slave.'

'Christianity, where is thy boasted meek spirit,
Ah! where the mild precepts thy great Author gave,
His love, His benevolence, dost thou inherit,
When thou draggest to misery the African slave?'

'Humanity, now the last time I invoke thee,
To drop but one tear over misery's grave,
To heave but one sigh from the bosom of pity—
One sigh for the fate of the African slave.'

Thus speaking, in silence he paus'd for a moment,
Then precipitant sought he the dark-rolling wave;
His struggles soon ended, and sunk in the current
The wretched remains of the African slave.

ALCEUS.

TO THE MEMORY OF BISHOP HEBER.

BY MRS. HEMANS.

If it be sad to speak of treasures gone,
Of sainted genius call'd too soon away,
Of light, from this world taken, while it shone
Yet kindling onward to the perfect day:—
How shall our griefs, if these things mournful be,
Flow forth, oh! thou of many gifts, for thee?

Hath not thy voice been here amongst us heard?
And that deep soul of gentleness and power,
Have we not felt its breath in every word,
Went from thy lip, as Hermon's dew, to shower?

Yes! in our hearts thy fervent thoughts have burn'd—
Of Heaven they were, and thither have return'd.

How shall we mourn thee?—With a lofty trust,
Our life's immortal birthright from above!
With a glad faith, whose eye, to track the just,
Through shades and mysteries lifts a glance of love,

And yet can weep!—for nature thus deplores
The friend that leaves us, though for happier shores.

And one high tone of triumph o'er thy bier,
One strain of solemn rapture be allow'd—
Thou, that rejoicing on thy mid career,
Not to decay, but unto death, hast bow'd:

In those bright regions of the rising sun,
Where victory ne'er a crown like thine had won.

Praise! for yet one more name with power endow'd,
To cheer and guide us onward as we press;
Yet one more image, on the heart bestow'd,
To dwell there, beautiful in holiness!

Thine, Heber, thine! whose memory from the dead,
Shines as the star which to the Saviour led.

[From the London Atlas.]

'PASS ON, RELENTLESS WORLD!'

Swifter and swifter, day by day,
Down time's unquiet current hurld,
Thou passest on thy restless way,
Tumultuous and unstable world!

Thou passest on! time hath not seen
Delay upon thy hurried path;
And prayers and tears alike have been
In vain to stay thy course of wrath!

Thou passest on, and with thee go
The loves of youth—the cares of age;
And smiles and tears, and joy and woe
Are on thy history's bloody page!

There, every day, like yesterday,
Writes hopes that end in mockery!
But who shall tear the veil away
Before the abyss of things to be?

Thou passest on, and at thy side,
Even as a shade, Oblivion treads,
And o'er the dreams of human pride,
His misty shadow forever spreads;

Where all thine iron-hand has traced
Upon that gloomy scroll to-day,
With records ages since effaced—
Like them shall live—like them decay.

Thou passest on—with thee the vain,
That sport upon thy flaunting blaze,
Pride, framed of dust, and folly's train,
Who court thy love, and run thy ways:

But thou and I—and be it so—
Press onward to eternity;
Yet not together let us go
To that deep-voiced but shoreless sea!

Thou hast thy friends—I would have mine;
Thou hast thy thoughts—leave me my own:
I kneel not at thy glaid shrine—
I bow not at thy slavish throne!

I'll let them pass without a sigh;
They make no swelling rapture now,
The fierce delights that fire thine eye—
The triumphs of thy haughty brow!

Pass on, relentless world!—I grieve
No more for all that thou hast given;
Pass on, in God's name—only leave
The things thou never yet hast given:

A heart at ease—a mind at home—
Affections fixed above thy sway—
Faith set upon a world to come,
And patience through life's little day.

MAN.

At ten a child, at twenty wild,

At thirty, tame if ever;

At forty wise, and fifty rich,

At sixty good, or never.

MISCELLANEOUS.

[From the Palladium of October, 1801.]

TO PRINTERS.

BY FISHER AMES.

It seems as if newspaper wares were made to suit a market, as much as any other. The starers, and wonderers, and gapers, engross a very large share of the attention of all the sons of the type. Extraordinary events multiply upon us surprisingly. Gazettes, it is seriously to be feared, will not long allow room to any thing, that is not loathsome or shocking. A newspaper is pronounced to be very lean and destitute of matter, if it contains no account of murders, suicides, prodigies, or monstrous births.

Some of these tales excite horror, and others disgust; yet the fashion reigns, like a tyrant, to relish wonders, and almost to relish nothing else. Is this a reasonable taste? or is it monstrous and worthy of ridicule? Is the history of Newgate the only one worth reading? Are oddities only to be hunted? Pray tell us, men of ink, if our free presses are to diffuse information, and we, the poor ignorant people, can get it no other way than by newspapers, what knowledge we are to glean from the blundering lies, or the tiresome truths about thunder storms, that, strange to tell! kill oxen or burn barns; and cats, that bring two-headed kittens; and sows, that eat their own pigs? The crowing of a hen is supposed to forebode cuckoldom; and the ticking of a little bug in the wall threatens yellow fever. It seems really as if our newspapers were busy to spread superstition. Omens, and dreams, and prodigies, are recorded, as if they were worth minding. One would think our gazettes were intended for Roman readers, who were silly enough to make account of such things. We ridicule the papists for their credulity; yet, if all the trumpery of our papers is believed; we have little right to laugh at any set of people on earth; and if it is not believed, why is it printed?

Surely, extraordinary events have not the best title to our studious attention. To study nature or man, we ought to know things that are in the ordinary course, not the unaccountable things that happen out of it.

This country is said to measure seven hundred millions of acres, and is inhabited by almost six millions of people. Who can doubt, then, that a great many crimes will be committed, and a great many strange things will happen every seven years? There will be thunder showers, that will split tough white oak trees; and hail storms, that will cost some farmers the full amount of twenty shillings to mend their glass windows; there will be taverns, and boxing matches, and elections, and gouging, and drinking, and love, and murder, and running in debt, and running away, and suicide. Now, if a man supposes eight, or ten, or twenty dozen of these amusing events will happen in a single year, is he not just as wise as another man, who reads fifty columns of amazing particulars, and, of course, knows that they have happened?

This state has almost one hundred thousand dwelling houses: it would be strange, if all of them should escape fire for twelve months. Yet is it very profitable for a man to become a deep student of all the accidents, by which they are consumed? He should take good care of his chimney corner, and put a fender before the back-log, before he goes to bed. Having done this, he may let his aunt or grandmother read by day, or meditate by night, the terrible newspaper articles of fires; how a maid dropped asleep reading a romance, and the bed-clothes took fire; how a boy, searching in a garret for a hoard of nuts, kindled some flax; and how a mouse, warming his tail, caught it on fire, and carried it into his hole in the floor.

Some of the shocking articles in the papers raise simple, and very simple, wonder; some, terror; and some, horror and disgust. Now what instruction is there in these endless wonders? Who is the wiser or happier for reading the accounts of them? On the contrary, do they not shock tender minds, and addle shallow brains? They make a thousand old maids, and eight or ten thousand booby boys, afraid to go to bed alone. Worse than this happens; for some eccentric minds are turned to mischief by such accounts, as they receive of troops of incendiaries burning our cities: the spirit of imitation is contagious; and boys are found unaccountably bent to do as men do. When the man flew from the steeple of the North church fifty years ago, every unlucky boy thought of nothing but flying from a signpost.

It was once a fashion to stab heretics; and Ravaillac, who stabbed Henry the fourth of France, the assassin of the duke of Guise, and of the duke of Buckingham, with many others, only followed the fashion. Is it not in the power of newspapers to spread fashions; and by dining burnings and murders in every body's ears, to detain all rash and mischievous tempers on such subjects, long enough to wear out the first impression of horror, and to prepare them to act what they so familiarly contemplate? Yet there seems to be a sort of rivalry among printers, who shall have the most wonders, and the strangest and most horrible crimes. This taste will multiply prodigies. The superstitious Romans used to forbid reports of new prodigies, while they were performing sacrifices on such accounts.

Every horrid story in a newspaper produces a shock; but, after some time, this shock lessens. At length, such stories are so far from giving pain, that they rather raise curiosity, and we desire nothing so much, as the particulars of terrible tragedies. The wonder is as easy as to stare; and the most vacant mind is the most in need of such resources as cost no trouble of scrutiny or reflection: it is a sort of food for idle curiosity, that is ready chewed and digested.

On the whole, we may insist, that the increasing fashion for printing wonderful tales of crimes and accidents is worse than ridiculous, as it corrupts both the public taste and morals. It multiplies fables, prodigious monsters, and crimes, and thus makes shocking things familiar; while it withdraws all popular attention from familiar truth, because it is not shocking.

Now, Messrs. Printers, I pray the whole honorable craft, to banish as many murders,

and horrid accidents, and monstrous births and prodigies from their gazettes, as their readers will permit them; and, by degress, to coax them back to contemplate life and manners; to consider common events with some common sense; and to study nature, where she can be known, rather than in those of her ways, where she really is, or is represented to be, inexplicable.

Strange events are facts, and as such should be mentioned, but with brevity and in a cursory manner. They afford no ground for popular reasoning or instruction; and, therefore, the horrid details, that make each particular hair stiffen and stand upright in the reader's head, ought not to be given. In short, they must be mentioned; but sensible printers and sensible readers will think that way of mentioning them the best, that impresses them least on the public attention, and that hurries them on the most swiftly to be forgotten.

PHENIX SOCIETY.—The subject of education is beginning to excite an increased attention among the free people of color; and we are happy to see, that their efforts are not only to become men of learning, but men of usefulness—by connecting agriculture and the arts, with the literary institutions. The *Phoenix Societies* of this city, were established with this view; and we take pleasure in stating the fact, that the more intelligent of the colored people take hold of it with a zeal worthy of the cause. It is to be hoped, that the representatives of the free people of color, soon to be convened in Philadelphia, will take measures to extend these useful organizations.—*The Emancipator.*

An Irish drummer, whose round and rosy cheeks gave notice that he now and then indulged in a noggin of right good poteen, was accosted by the inspecting general. 'What makes your face so red, sir?' 'Plaze your honor,' replied Pat, 'I always blush when I spake to a General officer.'

Revenue of Great Britain.—The amount of the net produce of the revenue of Great Britain, during the year which ended on the 5th of April, was £22,367,143; exceeding that of the preceding year by nearly £200,000. Of this amount £15,316,254 were derived from the customs, £14,623,516 from the excises, £5,433,268 from stamps, £5,003,355 from taxes, £1,321,000 from the post office, and £69,190 from other sources.

The London Times, the principal ministerial newspaper under the reformed system, declares that the present ministry are losing ground rapidly in public opinion, leaving room for the expectation that they will, in a short time, be in a minority, under the necessity of relinquishing their places, and, of course, their power. The evidence in favor of this opinion is found in the steadily diminishing numbers of their party in the House of Commons, and in the loss of several elections which have occurred since the session of Parliament commenced.

Disconsolate Parents.—An advertisement appeared lately in a London Morning paper respecting a young lady who had eloped, which concluded as follows: 'She is most earnestly requested to return to her disconsolate parents; but if she will not return, she is earnestly desired to send the key of the tea chest.'

Horticultural Society.—Com. Porter has forwarded from Constantinople to the Horticultural Society, some beans of Kordofan in Africa, which are described as being of a very superior quality. He states also, that Mr F. Summerers has engaged to provide him with forty different kinds of seeds from Maldivia and Wallachia, and among them those of an apple of extraordinary size and excellence.

The Harpers of New-York.—A correspondent of the N. Y. Gazette states that in the establishment of these enterprising publishers, there are seventeen presses, and one worked by horse power, which equals the work of six or seven common presses. The persons employed in their stereotyping, printing and bookbinding departments, are 150 in number.

The young men of Ithaca, N. Y. have formed an 'Auxiliary Colonization Society,' and have addressed a circular 'to the young people of the United States,' exhorting them to lend their aid in helping on the cause. The first anniversary meeting of their society is intended to be held on the 4th of July next.

Wolves.—The passengers in the stage which left Wilkesbarre, Pa. for Nazareth, on the morning of the 24th inst. were overtaken a little after day light by a large wolf, who followed the stage for between two and three miles, apparently attracted by a small dog, belonging to the driver, and which was running by the side of the stage.

The Committee of Arrangements on the reception of the President, have appointed Franklin Dexter, Esq. Chief Marshal for the occasion. William F. Ous, and Russell Sturgis, Esqs. have been selected as his aids.

Mr Brooks, of the Portland Advertiser, says in his last letter from Cincinnati—'Dr Beecher commenced on Sunday evening a re-delivery of the course of lectures which he delivered in Boston. He is a great man, of great power both of thought and language, and is in the pulpit what Mr Webster is at the bar. He is as positive, as earnest, as commanding, as dictatorial at times, and as impressive. I never lose an opportunity to hear such a man, and therefore, even in the rain, and the total darkness of Cincinnati streets, I aided in filling up his church—an elegant church by the way—this evening, quite full to overflowing.'

Bunker Hill Monument.—The Directors of Charles River Bridge have passed a vote to appropriate one half of the toll, for the month of June, toward the completion of the Monument.

A little girl, daughter of Mr. Snyder, of Pendleton, (Va.) in 1823, was kidnapped from home, and every effort on the part of her friends proved unavailing, until a few days past. She was then found in the family of Col. John Hove, of Fairfax country, (Va.) at whose house she had been residing since 1829. About a year after her absence from home, the little girl was found by Col. Hove, in the custody of a woman insane, who was going about the country soliciting alms. The woman could give no account of the girl's parentage.

Temperance.—The report of the National Temperance Convention states that within the last six years there have been formed six thousand Temperance Societies, embracing one million members; that 2000 distilleries have ceased, and 5000 merchants discontinued vending in ardent spirit; that there are 700 of our vessels that do not carry it.

Fatal Accident.—Mrs. Mehitable Clark, wife of Mr. Daniel Clark of Chaplin, Connecticut, was recently burnt to death in a most singular manner. At the time of the accident she was sitting alone in a room, smoking her pipe, a spark of which fell unobserved into her lap, and before she was aware, her clothes were in flames! Notwithstanding great efforts were made on the part of the family to save her from injury, she was so badly burned that she survived but a short time. Her age was 35 years.

The Board of Health of Wheeling, (N. C.) have in consequence of exaggerated reports of the prevalence of the Cholera in that place, issued a proclamation stating that the few cases which had occurred among them were confined to the immediate vicinity of the market house, and were undoubtedly caused by great accumulation of filth and decaying of vegetable matter.

Termination of Avery's Trial.—The Jury after being out sixteen hours, returned into Court at 12 o'clock on Sunday, and pronounced a verdict of not guilty.

Mr. Avery was discharged by the Court, and returned in the afternoon of the same day to his family in Bristol.

MORAL.

GOD ALONE UNCHANGEABLE.—If, then, the beauties of the year are so fading, and its bounties so soon perish, if the loveliest scenes of nature lose their power to charm, and a few revolving years break the spell that binds us to those whom we love best; if the very figure of the earth is changed by its own convulsions; if the forms of human government, and the monuments of human power and skill cannot endure; if even the religions that predominate in one age, are exploded in another; if nothing on 'the earth beneath or the waters under the earth,' preserves its form unchanged, what is there that remains forever the same? What is there over which autumnal winds, and wintry frosts have no power?—What that does not pass while we are contending with wayward fortune or struggling with calamity? What that is proof against the fluctuations of human opinion, and the might of the ocean's waves, and the convulsions by which mountains are heaved up from the abyss or thrown from their deep foundation?

It is the God by whom these mighty works are done, by whose hands this great globe was first moulded, and has ever since been fashioned according to his will. 'Hast thou not known, hast thou not heard that the Everlasting God, Jehovah, the Creator of the ends of the earth fainteth not, neither is weary?'

To him, then we can go, and to him let us go, in a filial assurance that there is no variability in him. Though the glories of the year fade, though our young affections are blighted, and our expectations from this world are disappointed, we know that he has the power to make all these melancholy scenes of salutary influence, and conducive to 'the soul's eternal health.' Though the opinions of the world, and our opinions in respect to him, may change, there is no change in the love with which he regards and forever embraces us. God passes not away, nor do his laws. 'Those laws require that we, and all that is around us, should change and pass away. Those laws govern us and will do so forever. They bind us to our highest good. Then let us yield them a prompt and a perpetual obedience.'

OMNISCIENCE OF GOD.

A sense of the omnipotence and omniscience of God, and our entire dependence upon Him for our existence, and every enjoyment, ought to be continually present to our minds; for there is no other consideration that will so effectually lead us to right conduct in every relation we sustain, as a firm faith and persuasion that we are every moment in the presence and under the inspection of an Almighty, All-righteous God, nor can any other considerations induce us more powerfully to place our trust and reliance upon Him. We ought, therefore, to commit all our cares and concerns to Him, who careth for us, not only in things pertaining to this life, but to those of a future and more durable one; and to repose ourselves with the utmost confidence and assurance upon all his promises, which He has graciously given us in His word. For He never faileth those who put their trust in Him, and to know that we have an Almighty friend, upon whom we can certainly rely, must afford us the greatest satisfaction we can enjoy in life or death.

Thoughtlessness and neglect of duty are, perhaps, the most common faults that mankind are apt to fall into. Engrossed with the cares and pleasures of the world, they 'forget the God that made them, and lightly esteem the God of their Salvation. How a being, who professes to be governed by reason, can excuse such thoughtlessness to himself, is not easy to say; but it is certain that it is a most dangerous state of mind, and shows an utter absence of those considerations which are so well adapted to lead him to his duty and his happiness.

'God is not in all his thoughts,' says the Psalmist of the wicked. He who has no trust in, or reliance upon that being, upon whom his present and future condition depends, cannot have any pleasurable prospect of happiness, with respect to futurity, but all before him must be a scene of the greatest uncertainty or gloomy despair.

HUME'S CHARACTER OF WHITFIELD.—Hume, the historian, having heard Mr. Whitfield preach at Edinburgh, was asked, by an intimate friend, what he thought of his preaching. Hume replied, 'He is, Sir, the most ingenious preacher I ever heard. It is worth while to go twenty miles to hear him.' He then repeated the following passage which he heard, towards the close of the discourse. 'After a solemn pause, Mr. Whitfield thus addressed his numerous audience:—The attendant angel is just about to leave the threshold, and ascend to heaven. And shall he ascend, and not bear with him the news of one sinner, among this multitude reclaimed from the error of his ways? To give the greater effect to this exclamation, he stamped with his foot, lifted up his hands and eyes to heaven, and with gushing tears, cried aloud—'Stop, Gabriel! Stop, Gabriel! ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!' He then in the most simple, but energetic language, described what he called a Savior's dying love to sinful man; so that almost the whole assembly melted into tears. This address was accompanied with such animated yet natural action, that it surpassed any thing I ever saw or heard in any other preacher.'

RESPECTABLE PERSONS OF COLOR, (none else) can be accommodated with board at the house of

PETER GARDNER,
No. 19, Powell Street, between Pine and Spruce
and 5th and 6th Streets, Philadelphia.
Philadelphia, May 21, 1833.

BOARDERS WANTED.

FIVE or six respectable persons of color can be accommodated with Board in a private family. Terms moderate. Inquire at No. 70, Cambridge-street;—J. W. Lewis's blacksmith's shop, same Street;—at No. 1, George-street Court; or at the Office of the Liberator.

Dec. 22.

SIROP LES HERBE.

THIS syrup is offered as a sovereign remedy for general debility, colds, coughs, asthma, spitting of blood, all diseases of the lungs, and indeed every thing leading to consumption. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to compare even the most incredulous of the highly valuable qualities of this powerful syrup; and health, being purely a combination of state of roots, plants, &c. &c.

The Proprietor of this Medicine does not recommend it in the general style, by saying it has made a thousand cures, or that it has produced hundreds of certificates; but she says, from years of experience among her friends, and in her own family, that it will only relieve, but entirely remove those complaints she has named above. The Proprietor there are many spurious remedies offered every day to the notice of the public, and many in their anxiety to obtain relief are deceived by such impostures; and from that circumstance might be inclined to treat this as an imposition. To such she will only say, try it—as she is fully satisfied that wherever it has the advantage of a trial, its virtues will be acknowledged and its credit established, which is all she asks.

THE SIROP LES HERBE is put up in quart bottles, at \$1.50 each, and can be had by addressing a letter, post paid, either to **LYDIA WHITE**, at the FREE LABOR STORE, No. 42, North Fourth street, four doors below Arch street, or to the Proprietor, at her residence, No. 15, Spruce street, two doors below Second street, north side.

E. MOORE, Philadelphia.

Also, to be had as above, **THE BALM OF LEBANON**—a cure for Dysentery, summer complaints, and Cholera Morbus. The subscriber can confidently recommend this Balm to those who may be afflicted with Dysentery or Cholera Morbus, as it has met with the most decided success, in all cases where it has been administered, for either of the above complaints;—and during the prevalence of Epidemic Cholera in this city, it was given in many instances to persons who were attacked with the premonitory symptoms, and had the effect of checking it at once. It is also particularly recommended to heads of families, as a safe and certain remedy for those diseases of the bowels to which children are liable.

The Balm is neatly put up, and labeled with directions for use, at \$1 per bottle or half bottle for 50 cents, and can be had by addressing a letter, post paid, directed to above.

E. MOORE, Philadelphia.

Dec. 1.

PRUDENCE CRANDALL,
Principal of the Canterbury, (Conn.) Female Boarding School.

RETURNS her most sincere thanks to those who have patronized her School, and would give information that on the first Monday of April next, her School will be opened for the reception of young Ladies and little Misses of color. The branches taught are as follows:—Reading, Writing, Arithmetic, English Grammar, Geography, History, Natural and Moral Philosophy, Chemistry, Astronomy, Drawing and Painting, Music on the Piano, together with the French language.

The terms, including board, washing, and tuition, are \$25 per quarter, one half paid in advance.

Books and Stationery will be furnished on the most reasonable terms.

For information respecting the School, reference may be made to the following gentlemen, viz:—Arthur Tappan, Esq., Rev. Peter Williams, Rev. Theodore Raymond, Rev. Theodore Wright, Rev. Samuel C. Cobb, Rev. George Bourne, Rev. Mr. Haynes, New-York city;—Mr. James Forten, Mr. Joseph Cassey, Philadelphia, Pa.;—Rev. S. J. May, Brooklyn, Ct.;—Rev. Mr. Beman, Middletown, Ct.;—Rev. S. S. Jocelyn, New-Haven, Ct.;—Wm. Lloyd Garrison, Arnold Building, Boston, Mass.;—George Benson, Providence, R. I. Canterbury, (Ct.) Feb. 25, 1833.

REMOVAL.

JAMES G. BARBADOS

RESPECTFULLY informs his friends and the public generally, that he has removed from No. 56 to

NO. 26, BRATTLE STREET,
where he still solicits their patronage, and is grateful for past favors.

He has now on hand, for sale, a variety of **NEW AND SECOND-HAND CLOTHING**

AND FANCY GOODS,
viz:—Velvet and Bombazine Stocks, Linen Dicks, Suspenders, &c. Also, a few dozen of Emerson's Razor Strops—D. Ritter's de-Fancy Soap and Cologne, &c. &c.

Clothing cleansed and repaired in the most

est manner, cheap for cash or barter.

All kinds of clothing bought and sold.

March 16. tf

HOUSE LOTS FOR SALE.

FOUR House Lots, pleasantly situated in the City of Providence, R. I.; fronting northerly on Jail lane or Meeting-street, between Prospect and Hope streets. Two of them measuring sixty feet on said Meeting-street—one fifty-eight feet, and one fifty feet—extending back about ninety-eight feet. Also a House Lot on Martin-street, in said Providence—fifty feet front by one hundred and thirty back—with a two story dwelling house thereon standing. Any or the whole of the above described property will be sold on favorable terms. **GEORGE McCARTY.**
Providence, April 20, 1833.

REMOVAL.

ROBERT WOOD gives notice to his friends and the public, that he has removed from his former residence, to

NO. 2, BELKNAP STREET,

where he will be happy to accommodate genteel persons of color, with board by the day, week, or month. Every effort will be made by Mr. Wood to suit the taste and convenience of his patrons.

Patronage is respectfully solicited.